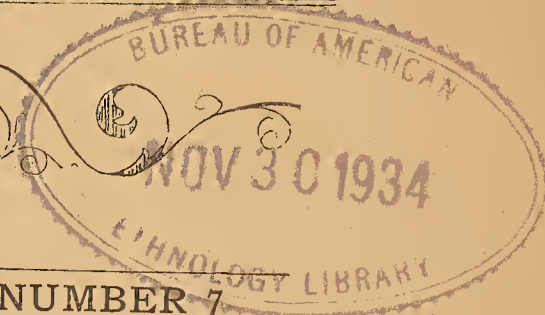




# THE DAYBREAK



WANKANTANHAN ANPAO KIN HIYOUNHIPI—LUKE 1:78



WOKAJUJU 50 CENTS

SANTEE, NEBR., OCT.-NOV., 1934

VOLUME XLV, NUMBER 7

## Indian Girl Is Selected as Queen For Southern Normal Homecoming

**Blossom Steele, or Thelma Yellow Bird in Redman's Language, to Preside Over Functions.—Popular Among Fellow Students.**

Springfield, Oct. 18.—Unique among the choices of college queens in South Dakota, or perhaps in the United States, is the selection of Blossom Steele, pretty Indian girl, as Miss Southern, queen of the Southern State Normal homecoming festivities here Friday and Saturday.

Miss Steele, daughter of Mr. and Mrs. Harry Steele of Rockyford, is a sophomore and has made a fine scholastic record. She has gained outstanding popularity and has won the respect of fellow students by her quiet unassuming way and her participation in the many activities of campus life.

The young lady is a half-blood Indian maiden of the Oglala Sioux and goes by the tribal name of Thelma Yellow Bird. She attended high school at St. Mary's Episcopal Indian mission school at Springfield, where she won honors in the several activities of the school. Since the completion of her high school work she has been a student at Southern State normal. She is a member of the Women's Glee club, the Dramatic club, and several other organizations at the Southern State Normal School.

She will be crowned queen in a special ceremony in connection with the Friday evening rally program and will preside over the events at Southern during the day on Saturday. Miss Steele will be attended throughout the day's festivities by five members of the sophomore class. Misses Ruth Stephens, Wagner; Gwen Sawyer, St. Charles; Virginia Hansen, Springfield; Alberta Dykstra, Everly, Ia.; and Hazel House, Springfield.

The rally program on Friday evening starts the series of events which run all through the day on Saturday. The chief features on Saturday will be the morning program with a music concert and addresses by Dean J. H. Julian of the university and President V. A. Lowry of Eastern State Normal of Madison and the afternoon football game between Southern and Eastern. Already reports have come in that hundreds of alumni are coming in for this big homecoming event and a large crowd is anticipated.

### U. T. O. in Niobrara Deanery

Cheyenne .....	\$ 7.61
Crow Creek .....	8.00
Flandreau wanica .....	
Lower Brule .....	3.70
Pine Ridge .....	4.61
Corn Creek .....	12.00
Rosebud .....	47.07
Santee .....	4.00
Sisseton .....	15.06
Standing Rock .....	8.00
Yankton .....	21.89

Ataya .....\$131.94

## BISHOP COOK'S LETTER

Bishopstead,  
Wilmington, Delaware,  
October 2, 1934.

Rev. Cyril C. Rouillard,  
Lower Brule, South Dakota.

Rev. and dear Brother:

I am still trying to catch up on my correspondence and write to thank you for your very kind letter of September 22nd, written in behalf of the Niobrara Deanery. I appreciate very deeply the message you said in the name of the brethren. The knitting of the broken bone in my leg is so slow that the doctor will not permit me to attend General Convention, which is a great disappointment to me.

I have long desired to attend a meeting of the Niobrara Convocation and hope indeed that it will be my good fortune to do so before many more years are passed. Kindly give your brethren my warm regards and remembrances. With every good wish.

Sincerely and cordially yours,  
Philip Cook.

## Ashley House Church History Course Lesson No. 16.

Read the second paragraph before reading the article below about the famous mosque, St. Sophia.

Ashley House Okolakiciye Wakan Ta-wooyake Woonspe Ookuwa en woonspe No. 16 yawa wo. Hehan de ihukuya St. Sophia Tipi Wakan on woyakapi kin he yawa wo.—C. C. R.

### Parts of Famous Mosque, St. Sophia, Constantinople, Set Aside for Art Exhibit

London—Ever since the Turkish government gave permission in 1931 to the Byzantine Institute of America to clean the surface adornment of St. Sophia, Constantinople, it has been generally believed that the ultimate intention was to transform the famous mosque into a museum, as the building could hardly be a suitable place of worship for Moslems once the Christian symbols of the walls were laid bare. It is now announced that the Minister of Education has decided to set aside parts of the mosque for the exhibition of Byzantine works of art.

### Bishop Bentley, South Dakota en titokan hi kta.

The Rt. Rev. John B. Bentley, D. D., Alaska en Yewicasipi Obaſpe kin en Bishop Okihe un kin he South Dakota imahed iya-za wohdag omani kte Nov. 7-12 hena okan-yan kihnakapi qa tukted ikiyena nihipi kinhan nahon ye wacin po. Makoce caje okitanin etanhan hi kta qa wonahon lica wan ahi kta. Hekta omaka yamni heehan Denver otonwe kin en Bishop un kta yuwan-kanpi. U kte cin cantounkanpi.

Acts XII:13, "And as Peter knocked at the door of the gate, a damsel (maiden) came to hearken, named Rhoda."

"The only thing that is recorded about me is my foolishness at the gate; you have often read it, and its the only thing that's said about me"—Rhoda.

## Standing Rock Mission Wotanin

**St. Elizabeth's Church, Oct. 18, 1934.—**Anpao Kin: Following are the minutes for the sixty-first annual B. C. U. General meeting which was held at Greenwood, So. Dak.

August 19, 1934, Sunday a. m. Wocekiye kin Rev. V. Deloria na ohakab woiyaksape eya.

Delegates caje awicahipi. 16 Local branches etanhan 26 delegates hipi.

Hehanl Bishop Roberts woglake Wakan-heja kin hena Okolakiciye Wakan el Christian wiconi kin oga waonspe wicakiyapo na B. C. U. kin kikta po, eya.

Hehanl Treasury's Report Bank el tanin-yan \$2444.45 yanka. Rev. Robert White Plume na Louis Shield kici B. C. U. opapi e Rev. Deloria wicakiciyuſtar hena Pine Ridge etanhanpi na le on Pat Shields woiyaksape eya.

August 20, onday, 9 p. m. ake mniciyapi na Rev. H. H. Welsh wocekiye econ na le el Roll Call yuhapi. Na ake Rev. Deloria woglake na B. C. U. Spirit kin ſagaſaſa gluha po eya.

Oyanke yohi mazaska glohi pi na ataya lecel ahipi.

General Fund .....	\$58.75
N. C. F. ....	15.00
Crow Fund .....	8.15
Deloria & Walker Mem. F. ....	10.00
Hare's School .....	4.60
Expense .....	4.13
B. C. U. wires .....	9.55

Ataya .....\$107.18

Aug. 21, Tuesday 1 p. m. ake mniciyapi. Business Wana B. C. U. General meeting iſnala mniciyin kta na Standing Rock el 1935 kinhan mniciyapi kta gluſtanpi.

Hehanl Wooke kin hena glutecapi tka print iyeyapi kta on Pat Shields inalini wannaye na 556 mnaye.

B. C. U. olowan kin ahiyayapi Rev. Deloria woyawaſte eyin na enakiyapi.—Sec. Sidney Bearsheart.

"Five elements necessary for a good home are a proper place, mutual cooperation, a sense of humor, a love of learning, and religion. The integrity of the home is seriously menaced by the character of our modern life. It is an institution which must be maintained at any cost, and where normal home life breaks down, an adequate substitute must be provided."

This from an address by the Rev. Henry McF. Ogilby of the Church of Our Savior, Brookline, Mass., at a recent service in St. Paul's Cathedral, Boston, where the congregation was made up of families,—children, parents, and foster parents of the Church Home Society. Their annual service—this was the seventeenth—brings into bold relief the esprit d'corps of this whole effort on behalf of children and emphasizes the family as a unit around which the rehabilitation of dependent childhood is built.

## ANPAO KIN

SANTEE

NEBRASKA

Millard M. Fowler - - - Publisher

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Executive and Editorial Office, Mission, S. D.

## EDITORS

Rev. Paul H. Barbour - - - Mission, S. D.  
Rev. C. C. Rouillard - - - Lower Brule, S. D.

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## (THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajupi kta.

Money Order, Mission, S. D., on opetonpi qaiš wuwapi askape Rev. Paul H. Barbour yekiyapi kta.

Yamni Iyohakam Anpetu Wakan, Iwikcemna Nonpa Sanpa Inonpa Kin.

Wowapi kin, (Philippian, 1:3.) Pahohopica šni Manipi kta on Wocekiye kin.

Anpetu kin, de en ta-wowapi kin, tanyan unkaabdezapi unkanš, iapi kin dena, otins oyušdotapi se ahiyaštanpi e unkaabdezapi kta tka.

.. "Tuwa, niyepi en wicohan wašte wan ahi-ecun qon, he tanyan niciyuštanpi kta Jesus Christ, ta-anpetu kin en."—Eya:

St. Paul, Christian wicaša, wiconi tawa kin en, taku yamni, okiyušepe se unkipazopi, qa hena otoiyo, Wowaušida eceena on, okihipica e abdezunyanpi.

## 22nd Sunday After Trinity

The Epistle (Philippians 1:3.) A Prayer for Perseverance.

It is to be noticed, on this 22nd., Sunday, that the Epistle contains the sentence which strikes the keynote of the Sunday—"He Who hath begun a good work in you will not cease to perfect it until the day of Jesus Christ."

St. Paul marks three stages in the Christian Life, and shows that each is gained only by grace.

## A. Owicohan Wašte, Wana iyopteyapi.

Taku-Wakan Cekiyapi owicohan kin unkiyoyepi wana un. Qa Owicohan kin de en, akantanhan eceena šni naceca, qaiš, yukezapi se, taku paganpica šni qa owotanna kin de en, akantanhan eceena unškanpi, qaiš, unškanpi šni naceca seca eša: Taku, Wowicake, qa paganpica šni e unkiyepi kin en, Wakantanka, Iye iyatayena, ahi-ecun. St. Paul, iye iyatayena en, taku kin de hecetu e sdonkiye cin on, iš eya iyaye qa, Philip-pians Oyate kin ekta ekna, Wicohan Wašte kin de e ecun. Qa hecehan Iye taku kin de, pahohopica šni wicada qon he tanyan kdutanin, qa kduwicaka.

## A. The good work begun.

Religion is a good work in us, not merely a round of external services, however valuable and right, nor some external and formal obedience, however strict and accurate, but something inward, something good within, something solid, real, substantial—a good work within, which has been begun in us by God alone. St. Paul gives his grounds for confidence that this work has been really begun in the Philip-pians, whereby we may test our own reality.

## (1) Christian Yuwitaya Hunkwanjikiciyapi kin.

Wotanin Wašte kin etanhan eceena, Wokicanpte, Wowakta, qa Wotanin Wašte on wowiyuškin kin unyuhapi šni, qa hetanhan u, tuka, Wotanin Wašte Ayapi, Yuwitaya tawa-cin en kiciyuzapi, qa ecunkapin šni,

taku Wašte kin wawipida šni litanipi kin, eciyatanhan iyotanhecin, Wokicanpte, Wowakta, qa Wowiyuškin unko-judanpi ececa nina tanyan unkiyepi kin en atanin ece. Qa heon—Hunkawanjikiciyapi, en tona obounpapi qon hena, Pahohopica šniyan, Wacintanka unškanpi hecinhan tokeša, tanyan unkaki-cibdezapi kta.

## (1) Their Christian Fellowship.

This is not merely "in the Gospel" (A. V.)—i. e., in the blessings, comforts, hopes, and joys of the Gospel, but "in furtherance of the Gospel" (R. V.)—i. e., shown in their united interest, zeal, labour, and liberality.

The first proof of reality is, therefore, our earnest Churchmanship.

## (2) Iyutapi on taku Wašte iye-ičiyapi kin.

St. Paul iye, Philip-pians Oyate kin ob, taku Wašte kin de wana iyowajapi e tanyan sdodya. Wicohan Wašte kin en litanipi kin eceena šni, tuka nakun wowaušida en. Iye wicohan Wašte, en Wowaušida kin en, iyotiyekiya, kakijya litani eša iyokipiya hecin litawicani qon. Wana, Taku wašte qon, ho, Iyepi kin en wana wica-škan kin iye abdeze cin on. Iwinkta se, Iyepi kin pahohopica šni škanpi kta e, Wowakta awicayuha qa hena iye cantowicakpani, Jesus Christ eciyatanhan, qa takuna icante šice šni, iye hena Waštewicakidaka.

Christian Wicotawacin dececa kin on, wicakeya Owicohan Wašte kin de on ounpapi hecinhan, auntaninpi kta, inunpa kin he de ee. Christian Wawacin ekta yuzapi, Wakanpi tawacinpi kin iyecen, wacinunyu-zapi qš, qa Wakanpi litanipi qon iyecaca se litannipi unkanš, Taku wašte, iyutapi on pidačiyapi he unkiyepi kinhan yupiya Wakanpi kin unkoci-wapi se, atanin kta tka, qa de on eciyatanhan, Wakantanka Iye, unkiyepi Taku Wašte ecaunkiciunpi kin de tanyan sdodunki-yapi kta tka.

## (2) Their Christian Experience.

St. Paul could feel that they were partakers with himself, not only in work, but in grace. The same grace by which he suffered, contented, and toiled, was plainly and strongly working in them. Hence his hope of them was steadfast. He longed after them "in the heart of Jesus Christ," but his love was all joy and no pain. The second proof of reality is, therefore, Christian feeling, and our likeness in heart to the Saints. When we work like the Saints, and have the experience in us recorded in their writings, we have evidence that God has begun a good work in us.

## B. Wicohan Wašte ayapi kin.

Wicohan Wašte kin de, wowicake hecinhan, sanpa icagin kta iyecaca. Otokahe tanhan tokeknana aupi qon, heceknana keš, ecin se, ece waunktapi ece, tuka. St. Paul iye hecen tawacin šni—Philip-pians Oyate kin, Wocekiye ewicakiye šni, awicayuštan, tuka eš, ijehan wocekiye ewicakiciya ece, qon.

(1) Iyepi kin towaštepi kin, sanpa qa sanpa icagin kta e on, qa Iye towaštepi kin, Christ towašte ohutkan kin etanhan ohinnian hinakicipapi kta e on.

(2) De wowašte kin on, sanpa tanyan wasdodyapi qa on sanpa iyoptapi kta e on. Ecin wowaštedake kin wosdodye cona eca, owatokdaya, yuwahbanapica, šni se manipi on. Wacandkiyapi kin he wosdodye iyusdoke kin ee, Šuwa wicohan wašte en wosdodye cona škan kinhan, wocandkiye tawa kin caga iyecen šni ayin kta.

(3) Wacandkiyapi kin on Christian wicaša kin sanpa wisdodye on wabdezapi kta e on, Christian Wicaša wowaštedake tawapi on, taku owasin en ahan eye se opi-iciyapi kta Iye nagipi kin en. Taku hecetu qaiš hecetu šni. Taku owotanna qaiš owotanna šni. Taku iwicakipi qaiš iwicakipi šni. Wacandkiyapi qaiš, wacandkiyapi šni. En, Taku kin dena on inagihahapi kta, Iyepi, Wica-nuge wan, Coyatanka ici-šni-šni-yan, yajojopi, yaškiškitapi seg seg yajojopi can onahon šica, wowacin iyokišice cin, iyecen taku šica, qa wowahtani kin wacin-iyokišicapi kta e on.

## B. The Good Work Carried On.

This work, if it be real, must grow. We are apt to be satisfied with continual beginnings. St. Paul is not so certain of the Philip-pians that he can leave them out of his prayers. On the contrary, he prays for them.

(1) That their love might ever grow and grow, springing ever from a deeper root in the love of Christ for them.

(2) That through love they might attain to ever-advancing knowledge. Love without knowledge is wild and undisciplined, but knowledge without love is nothing at all. Love is the key of knowledge, and slow learning comes from cold loving.

(3) That through love they might attain to all Christian perceptions. The loving Christian attains a delicate perception and sensitiveness of spirit as to what is right and wrong, true and untrue, fitting or unfitting, kind and unkind; just as the musical ear detects want of harmony in sounds, so true love to God detects at once discords of sin, and instinctively discovers that the true best in everything and truly excellent in action and conduct.

## C. Wicohan Wašte wowaši yušanpi.

St. Paul, Christian Wicaša wan, tawacin qa tohan tokeca kta iyecaca kta keye cin-qon he ite-owapi kin he yušan qa unkito-kab ahiunpa.

(1) Woahtani etanhan icunpa-tanhan ikduha kta. Yuwicašaya, wišošoya, wakašote šni se, Wakantanka-itokabya, tuwana ksuyeye šni, yupiya yukezapi se wicaša kin nakun wicitokabya ikduhe ca mani kta.

## (2). Wicohan wašte en išošoya, taku wašte owasin yuzaza iyankin kta.

Iyepi towašake ocowasin kduha, Christian owicohan wašte kin en waiyopaštakapi kta, qa wayu-iyankapi kta. Iye waskuyeca icačiyapi kta e heon, litanipi kta. Waskuyeca kin, wicaša tocandwaštepi qaiš towayupike kin etanhan on icačiyapi kta šni, tuka iye wicakeya škanpi hecinhan, Christ aikoyagya qa Iye Canicipawega Tawa kin eciyatanhan, taku Wašte kin, ikipi-iciyapi hecinhan, tokeša U kta. Qa wicohan wašte kin dena cantokpanipica, Ecin, hena on niunkiciyapi kta cin heon. Qa nakun on Wakantanka Wowitan yuha kta. Qa dena taku kin Christian Wicaša kin yuha kta iyecaca, qa Wakantanka Iye itokabya yupiya yukezapi se eičikdepi kta. Han, ecin tokahe? Qa dena icunpa wokokipe ota.

Heon etanhan yuwitaya, unšikicidayan, waštekididaya, wecekiciya, kici-yuonihan-yuwitaya ni-ičiye wacin, unkiiduweyeyapi kta, e heon etanhan, wicohan wašte kin en nina litannipi kta, Ecin, Christian wicaša wan iye en eičitunwe šni, tohinni taku Wašte en waskuyeca icačiyapi kta šni atanin. Ho, heon etanhan Taku iyotan awauncinpi qa en euntunwanpi kta cin he de ee.

Maka de akand nakun Wakantanka itokabya, Anpetu unkitawapi iyojudan, Wotanin Wašte, etanhan Wokicanpte, wowakta, qa Wowiyuškin ojudan hecin, Anpetu wan Wašte e iwaho-unyanpi qon he ekta-kiya iči-un-manipi kta, Ecin, St. Paul iye, wiconi kin he wasab-unkdepi kin ee šni keya cin-qon, tuka ege, Jesus Christ Ta-Anpetu kin he ege ee keya.

## C. The good work completed.

St. Paul pictures the complete Christian Character.

## (1) In its Freedom from Sin.

It will be sincere—i. e., pure, unsullied, and without blemish in the sight of God. It will be "without offence"—i. e., without fault of conduct before men.

## (2) In its Active Usefulness.

It will be filled with the fruits of Christian influence and power. These fruits will spring not of mere good nature, nor of mere human culture, but from connection with Christ, and from the motive of the Cross: they are necessary to our own safety at the last and to the glory of God.

Such is the description of the complete Christian Character. Let us be sure that we have the aim to be like this, for no man was ever more Christianly fruitful than he

intended to be, but for our comfort let us remember that St. Paul speaks not of death as the goal, but the day of Jesus Christ.

### UNITED THANK OFFERING PTAYA WOPIDA WOŚNAPI

De womnaye kin owancaya econpi Okodakiciye . . . . . Wakan opa winyan kin hena eepi tohan taku wanji on wopida yuhapi kin hdu-wicakapi cinpi eca womnaye kin de en wośnapi ohnakapi ece.

Omaka iyamni iyohi hena Okodakiciye Wakan Ataya Omniciye Tanka (General Convention) en witaya cokata ahihnakapi ece. October 11, 1934 ośtan Atlantic City, N. J., en de woecon kin ake econpi. Yunkan \$807,747.87 ahihnakapi. He etanhan Niobrara Deanery en winyan yaunpi kin decana Greenwood en Convocation econpi en de womnaye kin on \$131.94 ayaipi kin hena hed opeya ehnakapi, hecen waecanonpi wanji kohanna miniwanca ohuta ekta ihunni. De nayakihonpi wacin, qa iyotan wanipipi owasin en Wakantanka wopida yagupi kta woonspe kin sanpa awacinkiciya po.

Nakun South Dakota en wowaśi econpi kin śakowin de womnaye etanhan wiśi wicagupi heon he en wawoyakiyapi kin itkom iniwaśtepi kin en niupi.

### Wakanpi Owasin Taanpetupi Kin. November 1

Hinhanna Cekiyapi en Woonspe Tokaheya kin. Wisdom 3: 1-9.

1. Tka owotanna unpi kin nagipi Wakan-tanka nape kin ohna unpi, qa wokakije takuna kakiświcaye kte śni.

2. Ksapapi śni iśtapi kin en ŋapi seececa: qa tokan yapi kin he woiyokiśice akipapi hdawapi.

3. Unkiyepi etanhan iyayapi kin he woihanye yawapi tka wookiye en unpi.

4. Wicaśta wicitokam kakijapi seca, eśta woape tawapi kin he ŋepicaśni ojudan.

5. Qa cistiyledan iyopewicayapi eciyatanhan, iyepi imnahanyan wokajuju icupi kta: ecin Wakantanka iwicayute, qa Iye wicayuhe kta kipipi iyewicaya.

6. Mazaskazi oceti en on kin iyeced iwicayute, qa wohuhnaya-wośnapi iyeced iwicacu.

7. Qa anpetu tawapi iyehantu eca iyehyegapi kta, qa aguyapi hu okaśda kin ehna peśnija kaide cin iyeced inyankapi kta.

8. Oyate kin wicayacopi kta, qa tawawicayapi kta, qa Itancan tawapi ohinni Itancan un kta.

9. Tona wowacinye Iye en ekihnapi kin wowicake okahnigapi kta, qa tona wowaśtedake en wacintankapi kin, Iye kici unpi kta: ecin wakanpi tawa kin hena wowaśte qa wowaonśida yuhapi kta, qa tona Iye wicakahnige cin ohinni awanwicayake ece.

The Rev. Paul H. Barbour of Rosebud Mission, South Dakota, planned a baptismal service for one girl, and by the time the service took place there were forty-three candidates, from farms ten miles around—white people, not Indians, though this is an old Indian mission.

Directing Red Cross relief for two years past has brought the missionary into friendly and intimate contact with the people, half of whom, as the Red Cross records show, had no church affiliation whatever. Some of the families had to be given stockings and overalls or all the children could not have been present at once. Two of the four babies were dressed in clothes made of white pieces from a Woman's Auxiliary supply box.

The great baptismal service took place last spring. After that, instruction was continued in confirmation classes meeting in many different places, and forty-five persons have since been confirmed in a community of 150 to 200 people.

The library maintained by this mission, with the help of the Church Periodical Club, is the only library in the county and serves all the rural schools.

### ASHLEY HOUSE CORRESPONDENCE SCHOOL

Twenty-ninth Quarter Year. July, August and September, 1934.

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and the grade attained.

Courses with examination completed this quarter: No. 47 Bruce W. Swain, Wasicun, Church History, 94.2%. No. 48 Rev. J. Paints Yellow, Corn Creek, Acts, 89.4%.

#### CHEYENNE

Frank Jewett . . . . .	5	5-10 A—		
Paul Little Skunk . . . . .	3	10-11 D+	7 C+	
Walter Williams . . . . .	4	***	40-41 B+	*** 36-37 C
Harvey LeClaire . . . . .	2		24-25 B	

#### CROW CREEK

Joseph Dudley . . . . .	2	25-26 B+		
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#### FLANDREAU

Zenas Graham . . . . .	4	1- 2 B+	1- 2 E	
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#### PINE RIDGE

Rev. R. White Plume . . .	1		27 A—	
Wilson Knee . . . . .	2	29 B—	***	25 B+
Oliver Sun Bear . . . . .	5	***	28-30 C—	*** 17-18 C

#### P. R. CORN CREEK

George Poor Bear . . . . .	1	***	***	***	***	A 8 C—
Rev. J. Paints Yellow . . .	4	***	***	***	***	A 23 B+ & E1-3 D

#### ROSEBUD

Stephen Moccasin . . . . .	5	20-21 A—	7- 8 B+	16 A—	
Samuel Bear . . . . .	1			9 B+	
Louis Roubideaus . . . . .	8	1- 4 A—			1- 4 B+
James Driving Hawk . . .	9	21-24 B+	15-16 B+	25-27 A—	

#### SANTEE

Llewellyn Selwyn . . . . .	4		1- 2 A	1- 2 B
Roy James . . . . .	2		13-14 B—	
Gabriel Rouillard . . . . .	4	17-18 C	14-15 B—	
Stephen Moose . . . . .	2	7 A—	7 B+	

#### SISSETON

Nelson Hopkins . . . . .	2		1- 2 B+	
Hazen Shepherd . . . . .	3	6- 8 B+		

#### YANKTON

William O'Connor . . . . .	5		3- 7 B+	
Walter Whiple . . . . .	12	11-17 A—	11-16 B+	
Dan Yellow Hair . . . . .	1			5 B+

#### STANDING ROCK

Felix Eagle . . . . .	4		1- 4 C	
Sidney Bears Heart . . . . .	6	***	21-23 B+	*** 20-22 A—
J. Standing Cloud . . . . .	4	***	***	*** A19-22 B

#### NORTH DAKOTA

Jacob White Eagle . . . . .	8	25-26 A	5- 8 B—	*** 18-21 B+
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#### WASICUN

Elsia Wooledge . . . . .	1		16 A—	
Norman Graves . . . . .	24	17-25 A—	19-27 A—	17-22 B+
Rev. Bruce Swain . . . . .	1	***	47 A—	***

\*\*\* This indicates that the course has been completed.

In this quarter 32 men have done 144 lessons.

"To understand a sorrow, you must have one all your own," says the song. A Churchwoman who has lately been a patient in a tuberculosis sanatorium writes of how much it has meant to her to be visited by the chaplain and a parish visitor and also to receive her parish paper. "What would we have done without our Church friends?" she says. "Oh, to be out in the world again and to help support my Church, of which I am now very proud to be a member. That is one lesson this shut-in period has taught me."

How far the Church of Japan has developed in the past twenty-five years may be seen from the statistical point of view in figures for 1908 and 1933, published in The Living Church for May 12. These figures refer not merely to the three "American" dioceses but to all the ten dioceses which, with the missionary district of Formosa, go to make up the Nippon Sei Ko Kwai.

	1908	1933
Baptized members . . . . .	13,384	41,781
Communicants . . . . .	7,024	16,634
Children in boarding and day schools . . . . .	660	8,377
Children in Sun. Schools . . . . .	13,630	24,004
Contributions . . . . .	35,630yen	218,054 yen

#### Cheyenne River Mission Wotanin

Mobridge, S. D., Oct. 13, 1934—Anpao Kin: Cheyenne Mission en Ascension Church en Oct. 4, 1934 heehan Winyan Omniciye apiiciyapi na len oitanacan wicakagapi. 1 Mrs. Louise Pretty Bear, 2 Mrs. Grace Cuts Half, 3 Mrs. Annie Swift Bird, 4 Mrs. Amy LeBeau, 5 Mrs. Nellie Swimmer, 6 Mrs. Jennie Meeter, na Mrs. Gertrude Robertson, 7 Mrs. Kate High Eagle, na Mrs. Emajeau Kills the Enemy, 8 Mrs. Lucy Rice.—Mrs. Annie Swift Bird, wowaipi kağa yuotanin.

The Birthday Thank Offering is now in its fifth triennium. This is a national offering from children and young people of the Episcopal Church who, as a rule, make their individual contributions each year through their Church school on the Sunday nearest their birthday. Objectives and amounts have been as follows:

1920-22	Motor boat for Bishop Rowe in Alaska, \$8,126.
1923-25	School in Liberia, \$22,426.
1926-28	Addition to Hooker School, Mexico, \$34,153.
1929-31	Children's ward, St. Luke's Hospital, Tokyo, \$34,675.
1932-34	Chapel for Iolani School for Boys, Honolulu, ?.

## STANDING ROCK MISSION

Wakpala, S. D., Oct. 12, 1934.—Anpao Kin: Standing Rock Mission el Tipi Wakan oyanke šakowin he kin hena Yuwitaya Omniciye wan yuhapi. Omaka wanji can-na nonpa omniciye econpi na he Wawokiye Omniciye eya cajeyatapi. Taku on hecel cajeyatapi kin he St. Elizabeth School oki-yapi, na nakun wayazankapi owicakiyapi. Na he Wowapi Wakan oegle wanji akanl wowaši econpi qon he, "Wicaqupi kin he wašte na icupi kin hee aoptetu." Le omni-ciye kin ake Sept. 28, 29, 30, hena oštan Good Shepherd Church el mniciyapi. Na he el Wicaša Wakan tob opapi, Rev. John B. Clark, Rev. Herbert H. Welsh, Rev. Harry Renville na Rev. John Red Hawk, nakun Catechist topa na Helpers nonpa he-nakeca el unpi.

Na oitancan kin lena eepi. Pres. John Standing Cloud, vice-pres. Chas Looking Black, Sec. Felix Eagle na Wallace Helper, Treas. Thomas Good Voice Bull, Sgt. of Arms James Loves War na Herald Martin Swift Cloud, Standard-bearer L. L. Bearsheart, Advisors Jennie Long Bull na John Dog Eagle.

Lena omniciye kin el wicošan waštešte gluštanpi, na iyotan 1935 kinhan Convoca-tion wan Standing Rock el u kte kin on oi-tancan kicicagapi na wamnayan ko wanna igluwiyeyapi.

Anpetu Wakan el Wotapi Wakan icupi kin el wicota opapi na Tipi Wakan kin owi-cajula. Oyate wokakije ešaš Okolakiciye Wakan on woecan kin el woicakije cola ta-ku oyasin tanyan ungluštanpi. Oenakiye kin el Rev. John B. Clark woyutokeca wan-jigji kaga e glaotanin. Na he Mr. Patrick Shields waniyetu ota towašake ataya on wowaši econ na wacinyepica un qon Stand-ing Rock etanhan Cheyenne River Mission el St. Thomas Church kin awanyakin kta e yešipi. Nakun Rev. Herbert H. Welsh, St. Philip's Church etanhan St. Thomas el yeši.

Na leon Mr. Shields woyuonihan ecaki-conpi, ecin wicaša wanji lecel wowaši econ kin el wicakeya, yuicage wacin škiničiya ehantans he yuonihanpi kta iyececa. Heon ito tona wowaši econqonpi na Okolakiciye Wakan patitan unwacinpi hecinhan hena wowacin ibošake wanil Wakantanka wo-waši ecaunkiconpi kin he el bliheunkičiyapi kta iyececa, ecin Iye tokiconze kin he el wicaša nagipi awicaunkupi kta e econ unši-pi kin heon.—Napeciyuzapi, iyuškinyan. Sidney Bearsheart.

## LOWER BRULE MISSION

Oct. 10, 1934, Anpao Kin:—Lena le oma ka opta Lower Brule Mission el oyanke ta-wapi kin en oitancan unpi kta wicayuštanpi.

## Holy Comforter Church

Winyan: 1 Cornelia Estes, 2 Cordelia Flute, 3 Matilda Rouillard, 4 Alice Forked Butte, 5 Salina Big Eagle, 6 Maude Two Hawks, 7 Rose Big Heart.

Y. P. F.: 1 Lavina Long Turkey, 2 Silas Grass Rope, 3 Andrew Estes, 4 Frank Black Dog, 5 John Estes, 6 Philomine Splintered Horn.

## Messiah Church

Winyan: 1 Jennie Byrnes, 2 Aldena Langdeau, 3 and 4 Lillian White, 5 Jose-phine Spotted Hawk, 6 Alice LaRoche.

Y. P. F.: 1 Julia Morse, 2 Lorena Byrnes, 3 Alice LaRoche, 4 Amos White.

## Holy Name Church

1 Mary Thompson, 2 Eliza Flute, 3 Vic-toria Leggs, 4 Sophie Leggs, 5 Ruth Thompson.

Sept. 29, 1934 Bishop Robert hi qa dena Wicayusutapi opapi.

Holy Comforter en Victoria Small Jump-er, Philomine Splintered Horn, Gensler Estes.

St. Alban's en: Helen Wilson, Clifford Wilson, Elgin Thompson.

Holy Name en: Helen Langdeau, Jose-phine Thompson, Joseph Thompson.

## Standing Rock Mission Wotanin

St. Elizabeth Church, Oct. 12, 1934.—An-pao Kin: Le anpetu kin el woiyokišice tan-ka wanji unkakipapi. Hekta Dec. 23, 1933, hanhepi qon heehan koškalaka wanji Clar-ence Bone Club eciyapi he Mobridge oton-we he kin hetan tokašon na he tokeške han kin tuweni slolye šni. Na leon Government kin \$2,000.00 sanpa kasotapi, le olepi on.

Yunkan leqala October 11 hitayetu qon heehan koškalaka wan pte ole na Mobridge iwiyohepata Minišoše oški kin el ta hpaye e iyeya. Na leon woakinice tanka. Toke-ške te kin oyagpica šni, na he tancan kin hitalehan Oct. 11, kin el St. Elizabeth owi-cahe kin el maka mahel iyeyapi.

Koškalaka kin le niun qon heehan naki-šni šni Wotapi Wakan ikikcu kin heca kin heon lececa wan woakipe lececa wan el i ehantans woiyokišice heca, ecin wacinyepi-ca kta tka. Heon oyanke ecekel koškala-ka lececa unpi kin hena tanyan awaničigla-kapi kta iyececa. Taku toka kte hena oya-ka unkokihipi šni kin heon. Wakantanka unkicipi un kta e anpetu iyohi iceunkiyapi kta iyececa.—Sidney Bersheart.

Saint Luke Wotanin Wašte Owa Kin.  
(October 18)

## Wocekiye Kin

Wakantanka Iyotan-wašaka, Niye nitao-kiye Saint Luke Pejuhuta-wicašta kin, Ni-cinkši wocantkiye qa waasniyanpi wowaša-ke tawa kin he Wotanin Wašte kin en oya-ke kta wookihi yaqu; wocantkiye qa wowa-šake kin denaoza lica on, untancanpi qa un-nagipi en woasnikiyey unyuhapi kta Okoda-kiciye Wakan nitawa kin en unkiyutanin miye; Nicinkši Jesus Christ Itancan unyan-pi kin he eciyatanhan.—Amen.

Saint Simon Qa Saint Jude, Wahošiyepi  
Kin. (October 28)

The Epistle Wowapi kin. Ephesos II: 19-22. Heon etanhan wanna togkicidhapi qa oyate tokeca henicapi šni, tka wakanpi kin om niyawapi, qa Wakantanka tiwahe tawa kin he enitanhanpi; qa wahošiyepi qa wa-yatatapi oahedde tawapi kin akan tinicagapi Jesus Christ iye lica oiseinyan itancan kin hee; iye en tipi kin ataya wašte kağapi on iye en tipi wakan icaga; he ohna niye-pi nakun ptaya tinicagap Woniya kin eci-yatanhan Wakantanka tipi tawa wan he ni-yepi kta heon.

## WOTANIN

Miss Grace Staples de Lead, S. D., hetan-han qa wayawa tipi wan St. Mary's Spring-field, S. D., en he cin hen dehan oitancan teca kin hee.

Tunkanšidan on wodakota kin dehantu kin Dakota en itoheya wokašote econ kin mazaska woyawa tanka topa henakeca awi-cakasote dena en Montana, Michigan, Wis-consin, Minnesota, Wyoming, Oregon, Washington, New Mexico, qa Nevada dena en Dakota kin maka obašpe en maka ope-wicakicaton dena ee.

South Dakota en waokiyapi en un kin J. H. Byrne de Dakota owicakiyapi on wawi-caqupi kin econ yanka token tawaičiyapi owicakiyapi qon he iyecen. Hehan pejuta kin he Agency owasin ecen pejuta kin hiye-ya heqeš hena on owicakiyapi kte šni. Qa hehan waokiyapi on wicošan econpi kin to-na wicalicapi qaiš onšikapi hena econ wica-kiyapi šni nakun tona woyute qa mazaska icupi hena den opapi okihipi šni, qa nakun tuwe wan tancan zani šni kinhan wicošan kin de en opa okihi šni.

Wheeler qa Howard wope wowapi wan on wowapi oiyohepapi kin he dee.

Oyanke	Cinpi	Cinpi šni
Yankton .....	248	71
Rosebud .....	843	424
Flandreau .....	79	5
Pine Ridge .....	1169	1090
Cheyenne River .....	653	459
Standing Rock .....	668	508

## WICATA OYAKAPI WAN

"Tokin Wookilhe—wowiyuškin—wo-okiye en un qa Paradise wowašte mako-ce kin en iyoyanpa ohinniyan kin on iyo-yamyapi nunwe."

Lower Brule, S. D., Oct. 19, 1934.—Holy Comforter oyanke etanhan ake ehannataa-han Okodakiciye Wakan en opa kin heca wanji cankicipašdatapi kin kiciyujunpi qa piya ekicidhepi. Mr. Thomas Bow waniye-tu 74 hehanyan maka akan niun. He ima-hed taku wašte econ ota kiciksuyapi. 1. Christian tiwahe yankapi kin he wanji hee. 2. B. C. U. qa B. S. A. napin owicapa. 3. Wokamna yuhe kta on Tunkanšilayapi wo-waši en tehan cankajipa wicošan econ. 4. Woonspe eciyatanhan tehanwankan un šni, tka ofian on škiničiyapi he en mnihenyay un.

Holy Comforter Church en Memorial windows nom waštešte ehde, nakun Rec-tory qa foot gate ektakiye inyan amanipi (sidewalk) he kage. Qa Wanblee, S. D., otonwe en Gethsamane Episcopal Church he kin he kaga oyakapi. Hehan womnaye opa hena eqeš iye cin on wawokiye. Nakun waniyetu tona Wawokiye (Helper) wico-han econ.

Denakiya qa nakun sanpa waecon he awacin po. Niš taku ecanon oyate wanya-kapi qa on wicanagi nipi kta qa Wakantan-ka wowitan ikikcu kta tona, ecanon he? Qaiš ecanon kta awacanni he?

Wicašta kin de tawicu qa cinca šakowin hena wanna iye itokam tapi. Ehake haka-hta St. John Bow eciyapi ecena niun qa de-han wabdenica heca qa wasihda un.

Oni wašte wanna henana qa wancake tu-we tohe kin aye kta wiyeya un wanica heon piya wowaši wakan ed unkičicupi kta iye-ceca.

## DISTRICT REVIVAL METIINGS

Of Mediator, Advent, Holy Spirit and St. George Chapels, at Mediator Chapel, Wood, October 13-14-15, 1934.

October 13—Saturday evening service at six o'clock, by young people of Wood:

7 p. m.—Greetings by Martha E. Eastman. Response by Paul White Turtle.

October 14, 1934

8 a. m. Songs by Young Peoples' Fellow-ship.

Songs by Brotherhood Christian Unity.

Songs by St. Andrew Brotherhood.

10 a. m.—Holy Communion. Rev. T. J. Rouillard and Rev. Hugh Charging Bear.

12 Noon—Dinner by Ladies' Auxiliary.

Afternoon

1 p. m.—Subject "What Changes Would Make Our Present Society More Like the Kingdom of God" by Sam Provencal.

1:30 p. m.—"What is Man Worth to Jesus?" by Mr. Solomon Slow Fly.

2 p. m.—"What Do We Mean 'Thy King-dom Come?'" by Jesse Clairmont.

2:30 p. m.—A Talk on the Word "If" by Silas Wright.

3 p. m.—"What is Education?" by Van Kennedy.

3:30 p. m.—"What is Justice" by Charles Moore.

4 p. m.—"Are Our Popular Theories of Suc-cess Christian" by Rev. Paul Barbour.

6 p. m.—Supper by Ladies' Auxiliary.

7 to 10 p. m.—Meeting will be in charge of Miss King, singing and talks by dele-gates and members.

October 15

This day will be devoted to the transac-tion of any business that may properly come before the assemblage.—Thomas Wright, Estes Provencal, Committee.

Good manners promote efficiency, coop-eration, justice, for they are a combination of right attitude and appropriate expression.—Dr. Raymond Phelan.